with ignorance, are imperfect, are misleading, we
are obliged to withdraw from the hold so powerfully
laid by this conception of Maya on the intelligence.
But the obsession of this long-established view of
things cannot be removed altogether so long as we
do not fathom the true nature of the Ignorance and
the true and total nature of the Knowledge. For
if these two are independent, equal and original
powers of the Consciousness, then the possibility of
a cosmic Illusion pursues us. If Ignorance is the
very character of cosmic existence, then our
experience of the universe, if not the universe itself,
becomes illusory. **Or,** if Ignorance is not the very
grain of our natural being, but still an original and
eternal power of Consciousness, then, while there
can be a truth of cosmos, it may be impossible for
a being in the universe, while he is in it, to know
its truth: he can only arrive at real knowledge by
passing beyond mind and thought, beyond this
world-formation, and viewing all things from above
in some supracosmic or super-cosmic consciousness
like those who have become of one nature with the
Eternal and dwell in Him, unborn in the creation
and unafflicted by the cataclysmic destruction of the

worlds below them.[1] But the solution of this.
problem cannot be satisfactorily pursued and
reached on the basis of an examination of words
and ideas or a dialectical discussion; it must be
the result of a total observation and penetration of

[1] *Gtta.*